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"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them" (MARK 11: 24).

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THE SECRET OF SUCCESS IN PRAYER.

BY DR. E. M. GOULBURN.

"AND in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. And Jesus answering saith unto him, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11: 20-23).

It is very observable that the remark which our Lord makes on the incidents presented to Him, and His comments on the sayings which were dropped in His presence, do not at all meet our natural anticipations of what the occasion required. Merely human comments on what is said or done in society are almost always obvious; and they are so because they are shallow, caught up rapidly from the surface of the subject, and flung abroad at random upon the apprehension of the hearers. But infinite wisdom—and our Lord is Infinite Wisdom personified—explores the depths of every subject which is brought before it, and dives into the very heart of every speaker, and answers not according to the superficial bearing of the subject, not according to the literal expression of the lips, but according to the hidden harmony, which it requires thought and prayer to bring to light, and according to the intent of the heart.

As an illustration of this, take the words above-quoted. Our Lord on finding a fig-tree barren, which had made a great show of leaves, had pronounced on it a solemn curse. In consequence of the curse the fig-tree had withered. The disciples seeing it dried up from the roots, call the attention of their Master to the fact. And He replies: "Have faith in God," and so forth.

Now, the question is, What remark would a mere wise man—one wiser than his fellows, if you will, but still a mere man—have made under such circumstances? Supposing we ourselves were great teachers of moral truth, what comment would have risen to our lips on having our attention called to the sere and blighted tree? Possibly we might have drawn from the circumstance its obvious moral, thus: "That fig-tree is the Jewish nation. Its show of leaves is the profession which they make of godliness—'we are instructors of the foolish; lights of them that sit in darkness; guides of the blind; teachers of the babes.' etc.—its want of fruit is their spiritual barrenness, their want of practice, while they have so much profession. Its present withered state foreshadows their future doom, which is to stand a blighted monument of wrath on God's highway."

But whatever our comment on the occasion might have been, this, I think, is certain, that it would not have been, "Have faith in God." That is not obvious enough. We know that it must be exactly to the point, the precise word for the occasion, because the Infinite Wisdom said it; but it requires a great deal of consideration to see *how* it is to the point. Faith and prayer and forgiveness are, no doubt, matters of vast importance; but what have they to do, how are they connected with the cursing and withering of a fig-tree? On the surface we can trace no connection whatever. And we conclude that we must dive beneath the surface by meditation and prayer for the light of God's Spirit, if we would catch the silver thread on which are strung these beautiful diamonds of holy instruction. The outline of the connection is probably this:

St. Peter's expression was: "Master, behold the fig-tree which thou cursedest is withered away." That was his language. What was the thought of his heart, which spoke itself out in that language? Probably of this kind. "What words of power are thine, O Master! Thou spakest yesterday a few simple words. 'No fruit grow on thee hereafter for ever.' Thou spakest them quietly, as thou ever speakest. No immediate sign followed. The earth did not tremble at thine utterance. The vault of heaven did not echo it back in thunder. All things seemed unchanged around us. The insect hummed upon his way in the morning sun, and the wagoner trolled his song, as he drove past us with his market-stores, and we dropped the word out of our memory. But it has not fallen to the earth. Fallen to the earth! no, it was a power-word. No sooner said than done. The word sped to its accomplishment as an arrow speeds to the mark. The imprecation yesterday; to-day, in visible and due development, the blight. 'Behold! the fig-tree that thou cursedst is withered away.'" "And Jesus answering, said unto them"—possibly, as if to answer his thoughts, He fixed His wonderful eye upon the speaker, in the assurance that He explored his inmost soul—

"Have faith in God." As if He had said: "My words are power-words indeed. They take effect, immediate effect. They are not spoken in the air; they achieve something. Little children, ye shall be as your Master. Your prayers for good shall speed to their accomplishment, as surely and as fast as my prayer for evil upon the fig-tree. Ask, and ye shall have. Asking and having shall be linked together as closely as the cursing and the withering of the fig-tree—if only ye will ask in faith; if only, on the ground of God's promise made to prayer, you will believe, while ye ask, that you receive the object of your petitions. This and another condition, that you forgive injuries, that you pray in love as well as in faith; this shall ensure the success of your prayers. You, like your heavenly Father, shall speak, and it shall be done; you, like Him shall command, and it shall stand fast."

Such is the connection of thought between our Lord's words and the occasion which gave rise to them. Let us now learn from them the secret of the successful prayer. Prayer is, without doubt, the great means of advance in personal religion and the spiritual life. But it is surprising, and most disheartening, how very little proportion the progress of religious persons bears to their prayers. Were the prayers formal: that is, were they said without seriousness and attention, and without any corresponding effort to amend the life, of course the account of this barrenness would be obvious. But this is by no means the case. The petitioner, in the case which we are supposing, seriously and earnestly desires spiritual blessings. He gives serious and close attention to the words which he employs in prayer. He strives to realize, when he employs them, the awful presence of God. Yet somehow or other the prayer is not so successful as it should be. It may calm his mind, quiet his spirit, spread a general sensation of happiness over his soul; these are what I may call the natural influences of prayer; but it does not seem that he is substantially the better for it. There is a great mass of prayer, and very little sensible improvement, very little growth in grace. Years roll on, and his character is still very stagnant in any spiritual view of it; excellent, upright, and devout as far as man can mark, he has not made much progress in divine things. The many, many words of prayer seem spoken in the air; they are sent forth into the vast world of spirits, like Noah's raven from the ark, never to return again.

Is this true as a general description, if not to the full extent, of any one who reads these lines? Then let me invite such a person to consider the secret of successful prayer, as explained by our Lord himself. May it not be that your words are not words of power, because they are not words of faith? You pray rather as a duty, than in the definite expectation of anything to be gained by it. You pray attentively, seriously, devoutly: and you go

your way with a feeling of satisfaction that you have done well upon the whole, and there the matter ends. In the ancient augury by birds, as soon as the augur had made the preliminary arrangements—covered his head, marked out the heavens with his staff, and uttered his prayer—he stayed on the spot, watching for the first appearance of the birds; he was on the lookout for the result.

But this is just what many Christians fail to do in regard of their prayers; they have no expectation of being benefited by them; they do not look for the blessing to which, in virtue of God's promise in Christ Jesus, the prayer entitles them. If, some day, after praying for the light of God's Spirit, they were to find in the study of his Word a wonderful clearing up of things which had been dark before, and a lucid apprehension of divine truth, they would be inwardly surprised, from the mental habit of disconnecting prayer with its effect, and would say, "What do I owe this to?" Now, what would this surprise argue? What does the want of expectation that good will result to us from our prayers prove respecting our state of mind? Surely that we have no definite belief that the blessing will be granted; in a word, no faith in God's promise, which connects prayer with the answer to prayer, the word with the power. . .

Now, I am not going to plead for a fanatical view of answers to prayer. I have no great faith in sudden revulsions of feelings, or instantaneous conversions. I know full well that growth in grace, as in nature, may be so rapid as to be unhealthily rapid, as to indicate shallowness and want of depth. But one thing I do believe, to disbelieve which were the most unreasonable of all follies, to believe which is the dictate of the calmest, soberest, purest, highest reason. One thing I do believe, more surely than the evidence of the senses, for they may be imposed upon; more surely than those self-evident axioms, upon which mathematical truth is built, for those axioms are only spun out of the human mind, and not external to it. I do believe that *God is true.* I do believe that whenever God makes a promise, he will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, he will fulfil it to us. I see that he has promised the Holy Spirit to them that ask him; and it were blasphemous not to believe that the Holy Spirit is able to surmount any and every difficulty.

Therefore, if I have ever secretly reasoned as above, if such has ever been the secret process of my heart, I stand convicted of unbelief. It is no marvel that God has withheld the blessing, if I so dishonored him in my heart as never seriously to believe that he could or would bestow it. And, in future, if I would meet with success, I must come to the Throne of Grace with *an undoubting mind.* Having launched my petition into the world of spirits, I must stand (like good Habbakuk) upon the watch, and set me upon the tower, and must watch to see what he will say to me. Having prayed "Show me a token for good," I must wait, like the augurs

looking up to heaven until the token comes. I must in the depth of my inmost heart expect to receive what I ask for. And then if, besides this, my prayer be a prayer of love, if, while I breathe it, my heart goes forth on an errand of forgiveness towards the man who has thwarted or striven to injure me, then *the answer cannot long tarry.* The prayer-word must in that case be a power-word. The effect must be in that case as surely linked to the petition as the blighting of the fig-tree was linked to the Savior's malediction. "Though it tarry, wait for it; because it will surely come, it will not tarry."

APPEALING DISCOURSE ON THE WORD OF WISDOM.

ADDRESSING a conjoint meeting of Mutual Improvement Associations at Franklin, Idaho, a short time ago, Professor Josiah Hickman delivered a very impressive discourse on the Word of Wisdom, in which he clearly set forth the baneful effects of tea and coffee, alcohol and tobacco upon the human system.

Professor Hickman began by reading a portion of the revelation on the Word of Wisdom, showing that God had sent it as a greeting to the saints, as a principle of temporal salvation, with a promise of long life, physical endurance, and ability to gain great wisdom, even hidden treasures of wisdom. What greater gift can man desire for earth triumph? The speaker then reviewed the condition of the world at the time the revelation was given (1833), and the ideas the people had concerning alcoholic beverages, tobacco, tea and coffee. They believed that brandies, etc., were necessary in sickness, poisoning, exposures to extreme colds, to keep off sunstrokes, and gave man power to do more physical work. Every one of these ideas has been proved fallacious.

It was held that tobacco preserved the teeth, prevented neuralgia and disease. It also produced satisfaction and made one contented. Time and experience have shown the fallacy of these ideas, except the last one, and that is veritably true—tobacco does produce satisfaction with one's condition whether stupid or wretched. The real inspiration of life is dissatisfaction with present attainments—life is change. Education is the continual making and modifying of habits. Tobacco stultifies and stupefies.

The professor reviewed the damning effects of tobacco upon the mental and physical conditions of youth. He pointed out the results of using tobacco from examinations carried on in Columbia University, by Dr. Maylen. No tobacco users gained distinction in physical or mental attainments. They stood low in their classes or failed entirely. They took little part in physical sports, and even those who did, gained no honors for the university; neither mentally nor physically did they "chin" above the mediocre. It was pointed out that for over thirty years

Harvard University had offered gold medals to those who stood highest in their studies. Though five-sixths of the young men used tobacco, and had five chances out of six to win the medal, yet in over a quarter of a century not one of the tobacco users had won a medal. No more deadly arraignment was ever brought before the bar of justice.

God said that tobacco was not good for the body or belly, but was for bruises and sick cattle. The speaker said he objected for man to filch the cattle's medicine. He reviewed his own research work wherein he gathered data of 5,000 people to see what effect the use of tea, coffee, tobacco, or alcoholic beverages had, not only upon the users, but the offspring. To put it very briefly, he discovered that nearly twice as many children died in infancy and childhood from families who used narco-stimulants (tea, coffee, tobacco, alcohol) than in families where the Word of Wisdom was kept. Children from abstaining families graduated, on an average, from the public schools a year sooner than the offspring from families using caffeine and nicotine; and two years sooner than children from the caffeine-nicotine-alcoholic class.

The children from the abstaining class were, on an average, taller, heavier, more athletic, had fewer eye and ear defects, better health, etc., than offspring from families not observing this law. It was pointed out that a larger percentage of children from abstaining families graduated from high schools and academies than those from the narco-stimulant class. It was further pointed out that sixty-one per cent more parents lived beyond the fifty year-mile post than parents who used stimulants. Science is now demonstrating the far-reaching truths set forth in the revelation on the Word of Wisdom. It is declared to be the greatest medical work of health ever written. Is it possible the saints are awaiting the voice of science before they shall whole-heartedly accept the gift sent to them as a greeting from Heaven?

The professor reviewed his experiences with young men who had used tobacco. He found, out of over five hundred, only four or five claimed to be religious or prayed. They felt prayer did little or no good. They seemed to get no response or feel any uplifting change through praying, hence they ceased to pray. In one way they were honest, for they refused to follow that which gave no returns, as far as they could discover.

They had, however, produced their own disability to feel the effects of prayer or feel that vibrant assurance which the Spirit of God gives to those whose souls are attuned to His Spirit. The ear is for detecting the delicate vibrations of bodies through great distances; the eye detects the light from stars trillions of miles away. If the auditory or optic nerves of these organs are slightly impaired then we detect only the grossest sounds and

only the stronger light. The Spirit of God is the most delicate force in the universe, and unless our bodies and spirits are delicately adjusted to this "light shining out into darkness," we comprehend it not. Narco-stimulants tend to deaden the brain and nerves to that degree that men, not comprehending this divinest of forces, tend to grow irreligious and walk in the shadow, where they hear no spiritual warnings, see no vision, nor are they warmed by that Spirit which causes the heart to burn like a living fire.

The speaker reviewed an incident of tragic moment when he walked the streets and secluded spots nearly all night with a young man who was trying to quit the tobacco habit, but was about to give up the effort, for the agony of quitting was too great. The speaker said that he held to the faltering young man and prophesied that if he would fight the battle till morning he would be master over the cursed habit. The morning came and the prophecy was fulfilled.

Is it possible no verdict of science, no warning voice, no mother's tears, no call from heaven, can strike terror to the hearts of our youth, until not one of them will allow himself to be tricked and duped into this curse of the ages?—*Franklin Citizen.*

COMPENSATION.

I KNOW as my life grows older
And mine eyes have clearer sight—
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Tho' the hour be long delayed;
I know that the soul is aided
Sometime by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best.

I know there are no errors
In the great Eternal plan,
And all things work together
For the final good of man;
And I know when my soul speeds onward
In its grand, eternal quest,
I shall say as I look back earthward,
Whatever is—is best.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 29, 1921.

EDITORIAL:

ZION AND HER STAKES.

It is a very common thing for one word to have several meanings, and quite as common for the average mind to fail to comprehend the full significance of terms. For instance, among the Latter-day Saints, here in Great Britain and elsewhere, when one speaks or writes concerning "Zion," one is supposed to be referring to Salt Lake City, or to the region of the Rocky Mountains, the present place of gathering for the Lord's people, who are truly termed "the children of Zion." To others, "Zion" means America; and it is a fact that, according to the teachings of Joseph Smith, both the Northern and the Southern continents of the New World are indeed "the Land of Zion."

But Zion means more than the land of Zion, and more than any particular part of that land. "This is Zion—the pure in heart." Such is the language of revelation, as voiced by our martyred Prophet and Seer. "Blessed are the pure in heart," says the Saviour in his Sermon on the Mount, "for they shall see God." Zion, therefore, means first of all a condition, the moral and spiritual status of the Saints, when they are sanctified or prepared for sanctification. After that, it signifies a locality or place.

And where is that place?—anywhere in North or South America? Oh, no. America is the land of Zion because it is the land where Zion yet shall be. But Zion proper is a city, or the place for a city, where the pure in heart will assemble to "see God." That city's other name is New Jerusalem. To the Temple that will be erected there, the Lord shall come—shall "come suddenly," as Malachi declares—when preparations are complete for His advent.

The precise "place for the city" was pointed out by divine revelation in the summer of 1831, and a colony of Latter-day Saints was sent to lay the foundations of Zion upon ground previously consecrated by their inspired leader, Joseph Smith. The place was Jackson County, in the State of Missouri. There the colony settled, and for two years grew and prospered. At the expiration of that time persecution arose and the colonists were driven from the County, and subsequently from the State.

The immediate cause of their expulsion from Jackson County were false charges, made by their religious and political enemies, who thus worked up the mob spirit against the unpopular "Mormons," with the result stated. But the Lord gave as the reason why He permitted his people to be expelled from that part, their

failure to live the law revealed by him for the building up of Zion. That law enjoined unity, equality, brotherly love, and absolute righteousness; and the people, newly gathered out from the world, and without sufficient experience or development in the things of God, did not prove equal to the undertaking. They were the best people that could be found anywhere—far superior to those who persecuted them; but they were not good enough to completely carry out the sublime purposes of Deity. Concerning Enoch's City, the antediluvian Zion, it is written: "The Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." Respecting the Zion-builders of Jackson County, Missouri, the Lord said: "There were jarrings and contentions, and envyings and strifes, and lustful and covetous desires among them." And for this reason their enemies were permitted to come upon them and drive them from the "goodly land."

Then, and at a later period when similar and worse mobbings and drivings had taken place, those who permitted or countenanced the outrages were wont to say mockingly: "Whenever the 'Mormons' are driven from one Zion, their Prophet gets a revelation appointing Zion somewhere else." How utterly unfounded was this assertion, is best told in the language of a revelation given a few weeks after the Jackson County expulsion. Therein the Lord says:

"Zion shall not be moved out of her place, notwithstanding her children are scattered;

"They that remain and are pure in heart shall return, and come to their inheritance, they and their children, with songs of everlasting joy, to build up the waste places of Zion."

"And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed . . . for the work of the gathering of my saints,

"Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion."

Hear it, ye Gentiles! Hear it, O House of Israel! Jackson County, Missouri, is the chosen site for the City of Zion. No other place has been or will be appointed for that purpose. All other gathering places for the Lord's people are "Stakes of Zion," holding the outside cords and curtains of the spiritual Tabernacle of the Lord.

Zion's first stake was at Kirtland, Ohio; and other stakes were organized in Missouri, Illinois and Iowa. All these have been abandoned. But many others, since established, now flourish in the region of the Rocky Mountains.

Consequently, when one refers to Salt Lake City and its surroundings as Zion, he really means the stakes of Zion, now

numbering eighty-four, and constituting the present homes of the gathered children of Ephraim. There they abide pending the time when the pure in heart, who are destined to see God, shall be ready for the glorious work of redeeming Zion's waste places and building the New Jerusalem upon the spot divinely designated and set apart for that sublime purpose.

O. F. W.

ELDER DAVID O. MCKAY IN GLASGOW.

On December 6th, 1921, the saints of the Glasgow branch, Scottish conference, were highly honored by a visit from Elder David O. McKay, of the Council of the Twelve, who, with President Hugh J. Cannon, has been touring the world for the past twelve months on a special mission for the Church. Arriving in the city, he visited some of the old saints of the branch, who were overjoyed on seeing him. Many of the old members he used to know have long since passed to the great beyond. A pathetic scene was witnessed when he called on Sister Noble, his old "Scotch mother" and landlady. Through her tears she said that she hardly knew her boy. The absence of old Brother Leggat and others whom he knew so well was keenly felt. Elder McKay visited the old conference house at 53 Holmhead Street, and although under new tenancy, his request to enter was granted. "What a flood of memories," he later remarked, "came to me as I stood in the same old rooms and viewed the familiar sights of twenty-two years ago; the breakfast room where I used to eat Scotch porridge; the office and the bedroom, where I used to sleep in the hole in the wall."

In the evening he visited the Mutual Improvement Association, and was introduced to the members by Elder William Little, conference president. Elder McKay, in addressing the saints, expressed his extreme pleasure at being in Glasgow; said it was just like coming home. For two hours he held the attention of the audience while he recounted his travels and experiences in different lands. He bore a powerful testimony in relation to "Mormonism," and gave valuable instructions to the saints, urging them to be faithful to the cause which they had espoused. The Spirit of the Lord was made manifest and all felt greatly benefited by Elder McKay's visit.

"Man was not made to live merely for the possible reception of external impressions, a harp upon which every fitful wind might blow; he was made to act, to will, to influence, to become a power, and the living centre of ever radiating impressions."—Punshon.

TEMPLE SITE AT MESA, ARIZONA, DEDICATED.

THE largest gathering of Latter-day Saints in the history of Arizona, assembled at Mesa, on Monday, November 28th, 1921, to participate in the exercises held in connection with the dedication of the site for the magnificent Temple which is to be erected there. The General Authorities of the Church were represented by Presidents Heber J. Grant, Anthony W. Ivins, Rudger Clawson, and Joseph W. McMurrin; among other prominent Church workers were: David K. Udall, President of St. John's Stake; Andrew Kimball, President of St. Joseph Stake; Joseph W. Leuseur, President of Maricopa Stake; O. S. Stapley and John Crnmmard, Counselors to President Leuseur; and Rey L. Pratt, President of the Mexican Mission.

The weather was mild and beautiful, so that wraps were wholly unnecessary. A great concourse of people, numbering abont 3,000, gathered around the platform and stand on the Temple gronnds at 1:30 p.m. Many were seated and many were standing, while others remained in their autos which were banked three and fonr deep in an outer circle. President Grant and the prominent brethren already mentioned occnpied the stand, together with a number of aged brethren and sisters.

The following program was rendered:

Orchestra selection by Mesa Union High School Orchestra.

Childrens' commnnity singing.

Sunday-school String Orchestra.

Song, "Let the Monntains Shout for Joy," by combined stake choirs.

Invocation by President Rey L. Pratt.

Anthem, "Lo, the Mighty God Appearing," by Maricopa Stake Choir.

Address, "Need of Temples," by President Joseph W. McMurrin.

Song, Arizona Temple Anthem, "Hail the Day," sung by male chorns and congregation.

Address by President Anthony W. Ivins.

Song, Religion Class Temple Hymn, by Religion Classes.

"The Song of the Redeemed," by Maricopa Stake Choir.

Address and dedicatory prayer by President Heber J. Grant.

Song, "The Spirit of God like a fire is burning," by choir and congregation.

Benediction by President Andrew Kimball.

At one point during the proceedings the children of the Sunday-schools, Primaries and Religion Classes scattered leaves and flowers over the ground upon which the Temple will stand.

The addresses made during the rendition of this impressive program were of absorbing interest. The dedicatory prayer was, of course, the most important event of the day, and filled the hearts

of the saints with feelings of profound gratitude and supreme satisfaction.

The following hymn was written for the occasion by Sister Bertha Kleinman, a resident of Mesa:

Hail, O hail the day triumphant,
Praise, O praise Jehovah's name!
Lo! for Him a stately Temple
Shall adorn our Mesa plain.
Every voice resound Hosannah!
Old and young, let hearts revere,
That to-day has crowned the vision
Of the sainted Pioneer!

CHORUS:

Praise, O praise and adoration.
Hail, O hail from shore to shore!
Thou Supreme of all creation,
We will serve Thee evermore!

Thou whose hand hath planted Zion,
Thou wilt hear and Thou wilt bless;
Thou whose smile hath sunned our Eden
In the solemn wilderness,
Consecrate this lowly furrow,
Sanctify this favored sod,
That a bulwark firm and holy
Shall be reared to Thee our God!

CHORUS:

Thou whose bounty spreads the harvest
Where our fathers blazed the trail,
'Till the wastes of Arizona
Teem with wealth in every vale;
Bless her Leadership and Statehood,
Lift her ensign proud and free,
'Till the might of Thy Redemption
Is proclaimed eternally.

CHORUS:

Thou whose peace hath flung dominion
Over all this favored land,
Thou wilt guard these hallowed acres
Where our Temple courts shall stand.
Blend the justice of the nations
With inspiring Liberty,
'Till in triumph and salvation
All Thy children shall be free.

CHORUS;

The site for the Temple having now been dedicated, work on the sacred edifice will commence immediately.

JEHOVAH'S PROMISES AND THEIR FULFILMENT.

THE November number of *The Bible Students' Monthly* contains a lengthy article from the pen of Judge Rutherford, in which he shows, among other things, how the promises which the God of Israel made through His prophets to the Jews are being literally fulfilled. The following is an extract from the judge's article:

"God's original statement to Abraham (Abram) was: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing' (Genesis 12: 1, 2).

"Abraham journeyed to the land of Canaan (Palestine); and while there, Jehovah said to him: 'Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee' (Genesis 13: 14-17).

"Again Jehovah said to Abraham: 'I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God' (Genesis 17: 8).

"Not only did Jehovah make the promise, but He bound it with His oath (Genesis 22: 16: 18). If we have faith in God, then we must believe that this promise will be carried out, for through the prophet He says: 'I am the Lord; I change not;' and again: 'My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it' (Malachi 3: 6; Isaiah 55: 11).

"Jehovah renewed these promises from time to time to Abraham's descendants; viz., Isaac, Jacob, the twelve patriarchs, and their offspring. He organized Israel into a nation and dealt with that nation for centuries, to the exclusion of all other nations. While God at all times had some true and faithful prophets and witnesses in the earth, there arose in Israel many false prophets and 'wise men,' who led the people in the wrong way. Jehovah sent to them Jeremiah His prophet, who said unto the Israelites, speaking as for Jehovah: 'I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as

their fathers have forgotten my name for Baal' (Jeremiah 23: 25-27). Some of the modern 'wise men' would make the Jews now believe that they have found their ideals in the various nations of the earth—those nations which even a blind man can see are tottering on their last legs.

"Because the Jews as a nation at times followed after false teachers and turned away from Jehovah, God through His prophet Amos said to them: 'Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of earth; therefore I will punish you for all your iniquities' (Amos 3: 1, 2).

"Jehovah has manifested his favour to the Jews who reposed confidence in His promises; and it may be expected that He will continue to do so. Such have looked forward to a time when they should be established as a people and a nation under a wise and just Ruler, their Messiah, who would deliver them, and through them bring blessings to others.

"Wicked rulers of Israel having predominated, a climax was reached during the reign of Zedekiah, to whom Jehovah said: 'And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it [to] him' (Ezekiel 21: 25-27). Here is a positive statement that God would no longer permit them to have an organized nation in the earth as His special people until a time future, at which time He would raise up one whose right it is to rule, and who will rule and bless the people. From then until now the faithful Jews have been looking forward to the coming of that mighty One of whom Moses wrote: 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken' (Deuteronomy 18: 15).

"At the same time Jehovah permitted the gentile nations of earth to establish a universal kingdom under Nebuchadnezzar; and through the Prophet Daniel Jehovah outlined the history of the world—the rise and fall of empires— until the 'time of the end' of those kingdoms. The gentile dominion was to continue for a period of 2,520 years (Leviticus 26: 18, 21, 24, 28; Daniel 4: 16, 23, 25, 32); and having begun in 606 B. C., it would necessarily end in A.D. 1914, which date marks the beginning of the World War and the beginning of the disintegration of gentile kingdoms of earth.

"Prophecy is history written in advance. God through His Prophet Daniel foreshadowed the history of the gentile nations down to the end of gentile rule and to the time for the beginning of the return of his favour to the Jews. The statement is unequivocal, that the overthrow of the Jews as a nation and the per-

mission of gentile governments to hold sway would be only until God's purposes were fulfilled at the 'time of the end' of gentile dominion. 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered every one that shall be found written in the book' (Daniel 12: 1). The gentile nations have reached the superlative degree of selfishness and wrong-doing; hence we might expect God's promise to be fulfilled at approximately the present time.

"God's further declaration by the Prophet Daniel was that He will set up His kingdom and assume authority again, and that such will take place 'in the days of these kings,' at which time gentile kingdoms shall be dashed to pieces, saying, 'In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever' (Daniel 2: 44). Here is a positive statement that God's kingdom shall not be left to other people, but that His kingdom shall dash in pieces the others and shall stand for ever.

"It must be admitted that these prophecies have not as yet been completely fulfilled; and if we are to believe the words of Jehovah, we must believe that He purposes to set up a kingdom and to restore His people, and through them to bless all the families of the earth. Not many, however, will manifest real faith in the promises of God. It will be only those who possess full faith and confidence in the words of Jehovah that will be the special recipients of God's blessing.

"The period of gentile dominion having legally ended in 1914, according to the prophecies, exactly on time we saw the nations beginning to be broken to pieces. Austria is broken up; the Balkans are broken; Germany and Russia as kingdoms are gone; and other nations are in a state of rapid disintegration. All these things synchronize with the return of the Jews to Palestine and the beginning of the rebuilding of that country as their homeland, exactly as foretold by the prophets."

THINGS WORTH NOTING.

An unprecedented high tide, on Saturday night, December 17th, swept over the Victoria Pier at Hull and flooded the low-lying portion of the city, causing damage estimated at £500,000.

A consignment of farm products and a big supply of groceries and other articles, amounting in value to $589.20, at a conservative estimate, was recently sent to Salt Lake by the North Davis Stake Relief Society. Piled up in a produce room on Richards street the supplies represented the contents of a great horn of plenty, including fruits and fresh vegetables

of excellent variety. They were the gift of the North Davis women, headed by Emily Brough their president, and were sent to the Relief Societies of Salt Lake City. They were distributed where most needed in the respective districts.

FROM THE MISSION FIELD.

Good Word for the "Star."—Elder Henry M. O'Gorman, who for many years was president of the Liverpool branch, writing from Salt Lake City, Utah, under date of December 3rd, says: "My dear President Whitney, the enclosed cheque for six shillings and sixpence is my subscription to the *Star* for 1922. I congratulate you on the continued success of this bright little luminary, which I read with great pleasure."

Arrivals and Appointments.—On Saturday, December 17th, 1921, the following missionaries from Zion arrived in Liverpool per s.s. *Metagama*: Leonard David Jenson, Ogden, Utah, Joseph Reed Boothe, Honeyville, Utah, appointed to labor in the Liverpool conference; James Brook, Brigham City, Utah, Sheffield conference; Edward Webb Southwick, Birmingham conference; Arnold Henry Ehlers, Fridrick William Ernst Rosenhan, Henry Fred Hofer, William Harold Linck, Carl E. Ernst, all of Salt Lake City, Utah, John Marlan Robinson, Richmond, Utah, Kennith Charles Bailey, Draper, Utah, Henry Alvin Wintsch, Manti, Utah, appointed to the Swiss and German mission; Richard Vandenberg, Ogden, Utah, the Netherlands mission.

DIED.

FINLAYSON.—On December 1st, 1921, in Rochill Hospital, Glasgow, Brother Alexander Anderson Sans Finlayson, a Deacon in the Church. Deceased was born June 19th, 1900. He served as a soldier in France one year.

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